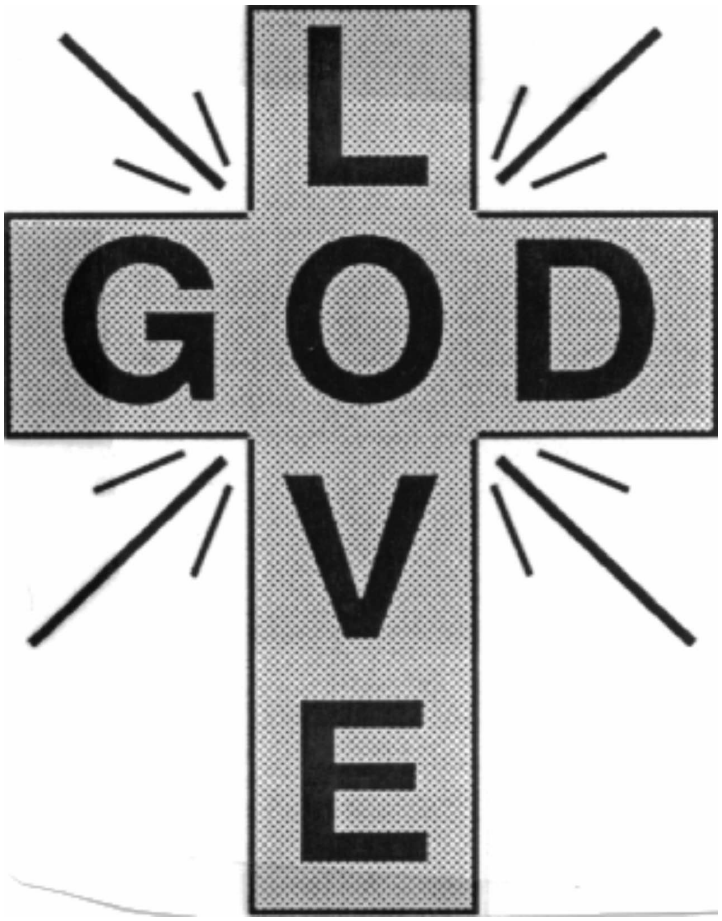

THE PRAYER OF THE SON

BY JIM GIATAS

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S.D.G.

Soli Deo Gloria — Glory to God alone

Μόνον τῷ Θεῷ ἡ δόξα (Monon tō Theō hē doxa)

FRONT MATTER

INTRODUCTION

Prayer is the breath of the Christian life. It is the first cry of the newborn believer and the final whisper of the departing saint. It is the language of dependence, the posture of humility, the expression of worship, and the lifeline of faith.

Yet prayer is also a mystery.
We often do not know what to say, how to say it, or even why we say it.
We feel our weakness.
We sense our ignorance.
We recognize our need.

It is into this weakness that Jesus speaks:
"After this manner therefore pray ye."

The Lord's Prayer is not merely a set of words to recite; it is the pattern of all Christian prayer. It is the architecture of communion with God. It is the blueprint of the soul's approach to the Father. It is the prayer of the Son, given to the children of God.

This book is a meditation on each phrase of that prayer.
It is not an academic commentary, though it draws from Scripture deeply.
It is not a theological treatise, though it is rooted in doctrine.
It is a devotional journey — an invitation to pray as Jesus prayed.

My hope is that as you read, your heart will be drawn closer to the Father, your mind renewed by His truth, and your life shaped by the prayer that has shaped the Church for two thousand years.

May the Lord Himself teach you to pray.

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FOREWORD

There are prayers we learn, and there are prayers that shape us.
The Lord's Prayer is the latter.

For centuries, believers have whispered these words in hospital rooms, spoken them in sanctuaries, recited them in persecution, and taught them to their children. These words have

crossed oceans, cultures, languages, and generations. They have comforted the dying, strengthened the weak, humbled the proud, and united the Church.

In this book, Jim Giatas invites us to slow down and listen again — not merely to the words, but to the heart of the One who spoke them. With clarity, reverence, and pastoral warmth, he guides us phrase by phrase through the prayer Jesus gave as the model for all prayer.

This is not a book to rush through.
It is a book to pray through.

As you read, may you hear the voice of the Son teaching you to speak to the Father.
May your heart be drawn upward, your faith strengthened, and your love deepened.

And may the prayer of Jesus become the prayer of your life.

Dedication

To the Father,
who loved us before the foundation of the world.

To the Son,
who taught us to pray and opened the way into the Father's heart.

To the Holy Spirit,
who helps our infirmities and intercedes with groanings too deep for words.

And to every believer who longs to know God more deeply,
walk with Him more faithfully,
and pray with the heart of the Son.

Preface

The Lord's Prayer is the most familiar prayer in the world, yet it remains the most profound. It is prayed by children and theologians, whispered by the dying and recited by congregations, spoken in cathedrals and remembered in prison cells. It is simple enough for a child to memorize, yet deep enough for a lifetime of meditation.

Jesus did not give this prayer as a ritual to recite mindlessly, but as a revelation to shape the soul. It is the prayer of the Kingdom, the prayer of discipleship, the prayer of surrender, and the prayer of victory. It is the prayer of the Son, inviting us into His own relationship with the Father.

This book is an extended meditation on each phrase of the Lord's Prayer.
Each chapter explores one line, drawing out its theology, its beauty, its demands, and its comfort. My aim is not to exhaust the meaning — for that is impossible — but to open the door for deeper reflection, deeper worship, and deeper communion with God.

May this book help you pray as Jesus prayed, trust as Jesus trusted, and love the Father as Jesus loved Him.

Acknowledgments

I thank God the Father, who hears the prayers of His children and delights to reveal Himself to those who seek Him.

I thank the Lord Jesus Christ, whose life, death, resurrection, and intercession make prayer possible. He not only taught us how to pray — He prays with us and for us.

I thank the Holy Spirit, who illuminates the Scriptures, convicts the heart, strengthens the weak, and teaches us to cry, "Abba, Father."

I am grateful for the Church — the great cloud of witnesses across centuries who have prayed this prayer, preached it, lived it, and died with it on their lips. Their faith strengthens mine.

And finally, I thank every reader who desires to know God more deeply.
May the Lord bless you, keep you, and draw you ever closer to His heart.

CHAPTER ONE

"OUR FATHER"

A Revelation of Identity, Communion, and Adoption

1. The Prayer Begins With God, Not Us

The Lord's Prayer opens with two words that overturn the entire human orientation toward prayer: **Our Father**.
Jesus does not begin with our needs, our fears, our desires, or our circumstances. He begins with God Himself. The prayer is God-centered before it is man-centered, vertical before horizontal, theological before practical.

This is not accidental. It is intentional divine pedagogy.

The Son teaches us that prayer is not primarily about presenting our concerns but about entering God's presence. It is not first about speaking but about aligning. Not first about asking but about acknowledging.

The first movement of prayer is always toward God.

2. "Our" — The End of Isolation

The very first word is a rebuke to the modern spirit of individualism.
Jesus does not teach us to pray "My Father," though that would be true. He teaches us to pray **Our Father**, because Christianity is not a solitary religion. It is a communal life.

The word **Our** binds us to the Body of Christ.
It binds us to the saints who have gone before, the saints who walk beside us, and the saints who will come after us. It binds us to the persecuted believer in distant lands, the elderly widow praying in her quiet room, the child whispering a bedtime prayer, the missionary laboring in obscurity, and the congregation gathered in worship.

The word **Our** is the fellowship of the redeemed expressed in a single syllable.

It destroys:

- Isolation
- Self-sufficiency
- Spiritual pride
- Sectarianism
- The illusion of independence

It reminds us that we are part of a people, a family, a household, a kingdom.

Even when we pray alone, we never pray alone.

3. "Father" — The Name of Intimacy

To call God **Father** is to step into the heart of the Gospel.

The Old Testament reveals God as Creator, Judge, Shepherd, Redeemer, and King.
But Jesus reveals Him as **Father** — not metaphorically, but truly.

This is the central revelation of Christ's ministry:
God is not merely the Almighty; He is the Father of the Son, and through the Son, He becomes our Father as well.

See also: **God as Father**.

This is not a title of distance but of nearness.
Not a title of fear but of love.
Not a title of abstraction but of relationship.

4. The Fatherhood of God Is Rooted in the Sonship of Christ

We do not call God "Father" because we are naturally His children.
We call Him Father because we are united to **the Son**.

Jesus alone is the eternal Son by nature.
We become sons and daughters by grace.

This is adoption — the great privilege of the redeemed.

Through Christ:

- We share His access
- We share His inheritance
- We share His relationship
- We share His Spirit

The Father sees us in the Son, loves us in the Son, and receives us in the Son.

5. The Fatherhood of God Is Not Sentimental — It Is Sovereign

Modern culture often reduces fatherhood to mere affection — a soft, permissive, emotionally therapeutic concept. But in Scripture, fatherhood is never sentimental. It is **sovereign**.

A father in biblical terms:

- Commands
- Protects
- Provides
- Disciplines
- Instructs
- Blesses
- Leads

To call God "Father" is to acknowledge His right to rule our lives.
It is to confess that He knows better than we do, sees farther than we do, and loves more deeply than we do.

This is not the fatherhood of indulgence.
It is the fatherhood of holiness.

The Father does not affirm our sin — He delivers us from it.
He does not bless our rebellion — He calls us to repentance.
He does not leave us as we are — He conforms us to the image of His Son.

To say “Our Father” is to say:

“Father, You have authority over me.
Your will is my command.
Your Word is my law.
Your love is my security.”

This is the foundation of Christian obedience.

6. “Our Father” Is a Call to Unity

The prayer does not begin with “My Father.”
It begins with **Our**.

This is a rebuke to:

- Division
- Bitterness
- Sectarianism
- Pride
- Isolation

We cannot pray “Our Father” while despising our brother.
We cannot call God “Father” while refusing to forgive His children.
We cannot approach the throne of grace while holding grudges in our hearts.

The prayer begins with reconciliation — vertical and horizontal.

The Son teaches us that communion with the Father requires communion with one another.

This is why Jesus said:

“Leave your gift at the altar, and first be reconciled to your brother.”

The Father’s family is a family of forgiveness.

7. “Our Father” Is a Call to Trust

A father provides.
A father protects.
A father guides.
A father loves.

To call God Father is to rest in His character.

It is to believe:

- He knows what we need
- He hears when we pray
- He cares when we suffer
- He acts when we call
- He gives what is good
- He withholds what would harm

This is not naïve optimism.
It is covenant confidence.

The Father is not distant.
He is not indifferent.
He is not unpredictable.

He is faithful.

To say "Our Father" is to say:

"I trust You with my life."

8. "Our Father" Is a Call to Obedience

A father is not merely a comforter; he is a commander.

To call God Father is to submit to His will.
It is to accept His correction.
It is to embrace His authority.

The Fatherhood of God is not permissive; it is righteous.
He disciplines those He loves.
He shapes those He adopts.
He sanctifies those He receives.

Obedience is not the enemy of intimacy — it is the fruit of intimacy.

The child who knows the Father's love obeys the Father's voice.

9. "Our Father" Is a Call to Identity

The world tells us to define ourselves.
Scripture tells us we are defined by the One who made us and redeemed us.

To say "Our Father" is to declare:

- I am not my own
- I am not abandoned

- I am not forgotten
- I am not rootless
- I am not fatherless

I belong to God.

This is the foundation of Christian identity.

Our identity is not in:

- Our achievements
- Our failures
- Our past
- Our wounds
- Our gifts
- Our personality
- Our reputation

Our identity is in the Father who calls us His children.

10. "Our Father" Is the Foundation of the Entire Prayer

Every petition that follows rests on this truth:

- We ask for His name to be hallowed because He is our Father.
- We ask for His kingdom to come because we are His children.
- We ask for His will to be done because we trust His wisdom.
- We ask for daily bread because He provides.
- We ask for forgiveness because He is merciful.
- We ask for deliverance because He protects.

The entire prayer flows from the first two words.

If we misunderstand the Fatherhood of God, we misunderstand the entire prayer.

11. The Son Teaches Us to Pray as He Prays

Jesus does not merely teach us a prayer; He invites us into His own relationship with the Father.

When we say "Our Father," we are praying:

- With the Son
- Through the Son
- In the Spirit of the Son

This is the mystery of Christian prayer:
We pray *with* Christ, not merely *to* God.

The Son shares His Father with us.
He shares His access with us.
He shares His intimacy with us.
He shares His inheritance with us.

To pray "Our Father" is to enter the Son's own communion with the Father.

12. Conclusion: The Doorway Into Divine Communion

The first words of the Lord's Prayer open the door to the entire Christian life.

"Our Father" is:

- The end of isolation
- The beginning of communion
- The revelation of identity
- The foundation of trust
- The call to obedience
- The invitation into sonship

It is the prayer of the Son, given to the children of God.

CHAPTER TWO

"WHICH ART IN HEAVEN"

The Exaltation, Transcendence, and Sovereign Throne of the Father

1. The Second Phrase Lifts the Heart Upward

If "Our Father" draws us near, then "Which art in heaven" lifts us up.
The prayer begins with intimacy, but it immediately moves to transcendence.
The Father is near — but He is also enthroned.
He is personal — but He is also majestic.
He is Abba — but He is also the One who sits above the circle of the earth.

This phrase prevents us from reducing God to a sentimental figure.
It protects us from imagining Him as a mere projection of human affection.
It reminds us that the Father we approach is the **High and Lofty One**.

He is not only with us; He is **above all**.

2. Heaven Is Not a Location — It Is a Realm

When Jesus says "Which art in heaven," He is not giving God an address.
He is revealing God's **realm**, God's **authority**, God's **dimension of rule**.

Heaven is:

- The seat of divine government
- The realm of perfect obedience
- The place where God's will is done without resistance
- The throne room of the King
- The center of all spiritual reality

Heaven is not far away; it is above, beyond, and over all things.
It is the unseen realm that governs the seen.

To pray to the Father "which art in heaven" is to acknowledge His sovereignty over:

- Nations
- Kings
- History
- Creation
- Angels
- Demons
- The Church
- Our lives

Heaven is the atmosphere of His authority.

3. The Father Is Not Limited by Creation

When we say "Which art in heaven," we confess that God is not contained within the universe.
He is not part of creation; He is above it.
He is not bound by time; He created it.
He is not confined to space; He fills it.

Heaven is not His boundary — it is His throne.

This phrase protects us from:

- Shrinking God to our size
- Projecting human limitations onto Him
- Treating Him as a mere helper rather than the Sovereign Lord
- Forgetting His majesty in the familiarity of prayer

The Father is near, but He is never small.

4. Heaven Reveals God's Perspective

To pray to the Father "which art in heaven" is to remember that He sees all things from the vantage point of eternity.

He sees:

- The end from the beginning
- The whole from the parts
- The eternal from the temporal
- The purpose behind the pain
- The outcome behind the trial
- The glory behind the suffering

We see moments.
He sees ages.

We see fragments.
He sees fullness.

We see confusion.
He sees completion.

This is why we trust Him.

5. Heaven Reveals God's Purity

Heaven is the realm where nothing unclean enters.
It is the place where holiness is not optional but essential.
It is the environment of God's own nature.

To pray to the Father "which art in heaven" is to acknowledge that He is:

- Pure
- Holy
- Righteous
- Perfect
- Unchanging

This phrase calls us to approach Him with reverence, humility, and awe.

6. Heaven Reveals God's Power

Heaven is the command center of the universe.
It is the place from which God rules all things by the word of His power.

When we pray “Which art in heaven,” we are confessing:

- God is not overwhelmed
- God is not threatened
- God is not confused
- God is not defeated
- God is not uncertain

He reigns.

Heaven is the throne room of omnipotence.

7. Heaven Reveals God’s Nearness and His Otherness

There is a paradox in this phrase.

The Father is:

- Near enough to be called “Our Father”
- High enough to be “in heaven”

He is:

- Intimate yet infinite
- Personal yet majestic
- Accessible yet exalted
- Immanent yet transcendent

This is the balance of true Christian prayer.

We approach Him boldly because He is Father.
We approach Him reverently because He is in heaven.

8. Heaven Is the Pattern for Earth

This phrase prepares us for the next petition:
“Thy will be done in earth, as it is in heaven.”

Heaven is:

- The model
- The standard
- The blueprint
- The pattern

In heaven, God’s will is done perfectly.
On earth, it is done imperfectly.

To pray to the Father "which art in heaven" is to align ourselves with the realm where His will is fully obeyed.

It is to say:

"Father, bring the order of heaven into the disorder of earth."

9. Heaven Is the Believer's True Home

When we say "Which art in heaven," we are reminded that heaven is not only God's dwelling — it is our destiny.

We are:

- Strangers
- Pilgrims
- Sojourners
- Citizens of another country

Heaven is not merely where God is; it is where we are going.

This phrase lifts our hearts from the dust of earth to the hope of glory.

10. Heaven Is the Source of Every Good Gift

James writes:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

To pray to the Father "which art in heaven" is to acknowledge that:

- Provision comes from above
- Wisdom comes from above
- Strength comes from above
- Mercy comes from above
- Deliverance comes from above
- Revelation comes from above

Heaven is the fountain of grace.

11. Heaven Is the Realm of Angelic Ministry

When we pray to the Father in heaven, we pray to the One who commands the hosts of heaven.

Angels:

- Minister to the saints
- Execute God's will
- Guard God's people
- Fight spiritual battles
- Carry out divine assignments

To pray "Which art in heaven" is to remember that we are surrounded by a spiritual reality far greater than what we see.

12. Heaven Is the Place Where Christ Intercedes

The Father is in heaven — and so is the Son.

Christ sits at the right hand of the Father, interceding for us.
Our prayers rise to a throne where our Advocate already stands.

This means:

- Our prayers are heard
- Our prayers are strengthened
- Our prayers are perfected
- Our prayers are carried by the Son Himself

We pray to the Father in heaven through the Son in heaven.

13. Heaven Is the Place Where Our Prayers Are Received

When we pray, our words do not vanish into the air.
They ascend to the throne of God.

The Father hears.
The Son intercedes.
The Spirit helps.

Heaven is the destination of every prayer.

14. Conclusion: The Majesty Behind the Intimacy

"Our Father" gives us intimacy.
"Which art in heaven" gives us majesty.

Together they form the perfect balance of Christian prayer:

- Nearness without irreverence
- Reverence without distance

- Love without sentimentality
- Majesty without coldness

We pray to the Father who loves us —
and who reigns over all.

CHAPTER THREE

"HALLOWED BE THY NAME"

The Sanctity, Glory, and Revelation of the Father's Name

1. The First Petition Is About God, Not Us

After addressing God as **Our Father**, and acknowledging His majesty **in heaven**, Jesus teaches us the first request we are to make:

"Hallowed be Thy name."

This is profound.
Before we ask for bread, forgiveness, protection, or deliverance, we ask for **God's name to be honored**.

The first desire of the Christian heart is not personal blessing but divine glory.
The first longing of prayer is not for our needs but for His holiness to be known.

This is the ordering of the Kingdom:
God first.
God's glory first.
God's name first.

Everything else flows from this.

2. What Does "Hallowed" Mean?

"Hallowed" is an old English word meaning:

- Revered
- Sanctified
- Treated as holy
- Set apart
- Exalted

To hallow God's name is to recognize and proclaim His uniqueness — His absolute otherness.

It is to say:

“Father, let Your name be honored in my life, in Your Church, and in the world.”

This is not a passive acknowledgment; it is an active desire.

3. God’s Name Reveals His Nature

In Scripture, a name is not a label — it is a revelation.
God’s names reveal His character, His attributes, His works, and His covenant.

Some of the great names of God include:

- **Elohim** — Creator, Judge, the Mighty One
- **YHWH** — “I AM THAT I AM,” the Eternal One
- **Adonai** — Lord, Master, Sovereign
- **El Elyon** — God Most High
- **El Shaddai** — God Almighty
- **Jehovah-Jireh** — The Lord Who Provides
- **Jehovah-Rapha** — The Lord Who Heals
- **Jehovah-Shalom** — The Lord Our Peace
- **Jehovah-Rohi** — The Lord Our Shepherd
- **Father** — the name revealed by the Son

To hallow God’s name is to honor everything His name reveals.

4. The Name of God Has Been Dishonored Since Eden

The serpent’s first attack was against the character of God.

“Yea, hath God said…?”
“God doth know…”

Satan’s strategy was to make God appear:

- Restrictive
- Untrustworthy
- Self-serving
- Withholding

The fall began with a lie about God’s name.

Every sin since then has flowed from a failure to honor God as He truly is.

Thus, the first petition of the Lord’s Prayer is a reversal of Eden:

“Father, let Your name be honored again.”

5. Hallowing God's Name Begins in the Heart

Before God's name can be honored in the world, it must be honored in us.

To hallow His name means:

- To treasure Him above all
- To fear Him rightly
- To love Him deeply
- To obey Him willingly
- To trust Him completely
- To worship Him sincerely

It is not merely saying "God is holy."
It is living as though He is.

6. Hallowing God's Name in Our Lives

We hallow God's name when:

- Our conduct reflects His character
- Our speech reflects His truth
- Our decisions reflect His wisdom
- Our relationships reflect His love
- Our worship reflects His worth
- Our obedience reflects His authority

We dishonor His name when we claim to belong to Him but live contrary to His nature.

The world forms its opinion of God by watching His people.

Thus, the prayer "Hallowed be Thy name" is a prayer for our own sanctification.

7. Hallowing God's Name in the Church

The Church is the visible witness of God's name on earth.

We hallow His name when the Church:

- Preaches His Word faithfully
- Worships Him reverently
- Lives in holiness
- Walks in unity
- Loves one another
- Serves the poor

- Proclaims the Gospel
- Honors Christ as Lord

We dishonor His name when the Church:

- Compromises truth
- Divides over pride
- Pursues worldly power
- Tolerates sin
- Neglects prayer
- Exalts personalities over Christ

The Church is called to be the pillar and ground of the truth — the place where God's name is honored.

8. Hallowing God's Name in the World

This petition is missionary in nature.

When we pray "Hallowed be Thy name," we are praying for:

- The spread of the Gospel
- The conversion of the lost
- The downfall of idols
- The triumph of truth
- The exaltation of Christ among the nations

This is a global prayer.

It is a cry for the glory of God to fill the earth as the waters cover the sea.

9. The Name of God Is Hallowed in Judgment

This is a sobering truth.

God's name is hallowed not only in salvation but also in judgment.

When God judges:

- Nations
- Kings
- Angels
- Demons
- The wicked
- The proud

His holiness is revealed.

Even in wrath, His name is honored.

This is why Scripture says:

“The Lord is known by the judgment which He executeth.”

To pray “Hallowed be Thy name” is to submit to God’s holiness in all its expressions.

10. The Name of God Is Hallowed in Christ

Jesus Christ is the ultimate revelation of God’s name.

He said:

“I have manifested Thy name unto the men which Thou gavest Me.”

Christ is:

- The image of the invisible God
- The radiance of the Father’s glory
- The exact representation of His nature
- The Word made flesh

To see Christ is to see the Father.
To know Christ is to know the Father.
To honor Christ is to honor the Father.

Thus, the name of God is hallowed supremely in the Son.

11. The Name of God Will Be Perfectly Hallowed in the Kingdom

There is coming a day when:

- Every knee shall bow
- Every tongue shall confess
- Every nation shall acknowledge
- Every creature shall worship

that Jesus Christ is Lord, to the glory of God the Father.

In that day, the prayer “Hallowed be Thy name” will be fully answered.

The earth will be filled with the knowledge of the glory of the Lord.

12. This Petition Shapes the Entire Prayer

“Hallowed be Thy name” is the foundation of the next two petitions:

- “Thy kingdom come” — because His name must be honored
- “Thy will be done” — because His name is holy

The prayer is structured around the glory of God.

We do not begin with ourselves; we begin with Him.

13. Conclusion: The First Desire of the Christian Heart

“Hallowed be Thy name” is the cry of a heart that has been touched by grace.

It is the longing of the redeemed.
It is the passion of the saints.
It is the anthem of the angels.
It is the purpose of creation.
It is the mission of the Church.
It is the destiny of the world.

This is the first petition because it is the greatest petition.

It is the prayer of the Son —
that the Father’s name would be honored, exalted, and glorified forever.

CHAPTER FOUR

“THY KINGDOM COME”

The Reign of God, the Return of Christ, and the Invasion of Heaven into Earth

1. The First Petition for Earth: The Kingdom

After longing for the Father’s name to be hallowed, Jesus directs us to the next great longing of the Christian heart:

“Thy kingdom come.”

This is not a casual request.
It is the cry of the redeemed.
It is the heartbeat of the Church.
It is the longing of creation itself.

This petition is the hinge of the entire prayer.
It connects the holiness of God’s name with the fulfillment of God’s will.
It is the bridge between heaven and earth.

To pray “Thy kingdom come” is to ask for nothing less than the **invasion of heaven into the world**.

2. What Is the Kingdom of God?

The Kingdom of God is not a place but a **reign**.
It is not geography but **government**.
It is not territory but **authority**.

The Kingdom is:

- The rule of God
- The reign of Christ
- The power of the Spirit
- The order of heaven
- The will of the Father
- The life of the age to come

The Kingdom is wherever God’s authority is acknowledged, obeyed, and manifested.

It is both:

- **Already** — present in the hearts of believers
- **Not yet** — awaiting its full manifestation at Christ’s return

This dual reality shapes the entire Christian life.

3. The Kingdom Came in Christ

When Jesus began His ministry, He declared:

“Repent: for the kingdom of heaven is at hand.”

The Kingdom arrived in the person of the King.

In Christ:

- The sick were healed
- The oppressed were delivered
- The dead were raised
- Demons fled
- Sins were forgiven
- The poor heard good news

Wherever Jesus walked, the Kingdom advanced.

The King brought the Kingdom with Him.

4. The Kingdom Comes Through the Gospel

The Gospel is not merely a message of personal salvation; it is the proclamation of the Kingdom.

When the Gospel is preached:

- Darkness is pushed back
- Hearts are transformed
- Captives are freed
- Idols fall
- Nations are discipled
- Christ is enthroned

The Gospel is the royal announcement that Jesus is Lord.

To pray "Thy kingdom come" is to pray for the spread of the Gospel to every tribe, tongue, and nation.

5. The Kingdom Comes in the Heart

Before the Kingdom transforms the world, it must transform the individual.

The Kingdom comes when:

- Christ becomes Lord of our desires
- The Spirit conquers our sins
- The Word governs our decisions
- Holiness shapes our conduct
- Love rules our relationships
- Obedience marks our steps

The Kingdom is not merely external; it is internal.
It begins in the heart and radiates outward.

6. The Kingdom Comes in the Church

The Church is the embassy of the Kingdom.
It is the outpost of heaven on earth.

The Kingdom comes in the Church when:

- Christ is exalted
- The Word is preached
- The sacraments are honored
- The Spirit moves freely

- Holiness is pursued
- Unity is preserved
- Love is practiced
- Mission is embraced

The Church is not the Kingdom, but it is the **instrument** of the Kingdom.

7. The Kingdom Comes in Power

The Kingdom is not merely moral or intellectual; it is **spiritual power**.

Paul writes:

"The kingdom of God is not in word, but in power."

This power:

- Breaks chains
- Heals wounds
- Restores lives
- Drives out darkness
- Strengthens the weak
- Revives the weary
- Transforms the broken

The Kingdom is not passive; it is active.
It is not theoretical; it is experiential.

8. The Kingdom Comes in Conflict

Wherever the Kingdom advances, it meets resistance.

The Kingdom of God is opposed by:

- The kingdom of darkness
- The world system
- The flesh
- Pride
- Sin
- Demonic powers

This is why Jesus said:

"The kingdom of heaven suffereth violence, and the violent take it by force."

The Kingdom advances through spiritual warfare, prayer, perseverance, and proclamation.

9. The Kingdom Will Come in Full at the Return of Christ

This petition reaches its ultimate fulfillment in the Second Coming.

When we pray "Thy kingdom come," we are praying for:

- The return of the King
- The resurrection of the dead
- The judgment of the wicked
- The vindication of the righteous
- The renewal of creation
- The destruction of evil
- The reign of Christ on earth

This is the blessed hope of the Church.

The Kingdom will come in glory when the King appears in glory.

10. The Kingdom Is the Answer to the World's Brokenness

Every human problem — political, social, moral, spiritual — finds its solution in the Kingdom of God.

The world longs for:

- Justice
- Peace
- Truth
- Righteousness
- Healing
- Restoration

These are not human achievements; they are Kingdom realities.

The world cannot fix itself.
Only the reign of Christ can heal creation.

Thus, the Church prays with longing:

"Thy kingdom come."

11. The Kingdom Is the Christian's True Allegiance

To pray "Thy kingdom come" is to renounce all rival kingdoms.

It is to declare:

- Christ is my King
- His rule is my law
- His will is my desire
- His glory is my aim
- His coming is my hope

This prayer dethrones idols.
It dethrones self.
It dethrones the world.

It enthrones Christ.

12. The Kingdom Is the Destiny of Creation

Paul writes that creation groans, waiting for the revealing of the sons of God.

The Kingdom is the answer to that groaning.

When the Kingdom comes in fullness:

- The curse will be lifted
- Death will be destroyed
- Evil will be judged
- Creation will be renewed
- The earth will be filled with God's glory

This is the future we pray for.

13. The Kingdom Is the Cry of the Spirit

The Spirit within us longs for the Kingdom.

He stirs in us:

- Hunger for holiness
- Desire for Christ
- Longing for righteousness
- Grief over sin
- Hope for glory

The Spirit and the Bride say, "Come."

To pray "Thy kingdom come" is to join the Spirit's own cry.

14. Conclusion: The Prayer of the Ages

“Thy kingdom come” is the prayer of:

- The prophets
- The apostles
- The martyrs
- The saints
- The Church
- The Spirit
- The Son

It is the prayer that shaped history, sustains the Church, and will be answered in glory.

It is the prayer of the Son —
that the Father’s reign would fill the earth as it fills heaven.

CHAPTER FIVE

“THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN”

The Surrender of Self, the Obedience of Heaven, and the Alignment of Earth with the Father’s Perfect Will

1. The Heart of the Prayer Turns to Obedience

After longing for the Father’s name to be hallowed and His Kingdom to come, Jesus leads us to the next great petition:

“Thy will be done in earth, as it is in heaven.”

This is the most searching, most demanding, and most transformative request in the entire prayer.
It is the death of self.
It is the surrender of autonomy.
It is the yielding of the human will to the divine.

This petition is the essence of discipleship.

2. The Will of God Is Not Hidden

Many believers speak of “finding God’s will” as though it were concealed behind a veil.
But Scripture reveals the will of God plainly.

God’s will is:

- Our salvation
- Our sanctification
- Our obedience
- Our love for one another
- Our perseverance in faith
- Our conformity to Christ

The will of God is not a mystery to be solved; it is a life to be lived.

3. The Will of God Is Revealed in the Word of God

God's will is not discovered through feelings, impressions, or circumstances.
It is revealed in Scripture.

The Word of God is:

- The mind of God
- The law of God
- The wisdom of God
- The command of God
- The revelation of God's will

To pray "Thy will be done" is to submit to the authority of Scripture.

It is to say:

"Father, let Your Word govern my life."

4. The Will of God Is Revealed in the Son of God

Jesus Christ is the perfect expression of the Father's will.

He said:

"My meat is to do the will of Him that sent Me."
"I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

Christ's entire life was the embodiment of obedience.

To pray "Thy will be done" is to pray:

"Make me like Christ."

5. Heaven Is the Pattern for Earth

Jesus does not merely say, “Thy will be done.”
He adds:

“in earth, as it is in heaven.”

Heaven is the model.
Heaven is the standard.
Heaven is the measure of obedience.

In heaven, God’s will is done:

- Joyfully
- Immediately
- Completely
- Without resistance
- Without hesitation
- Without complaint

This is the obedience we are called to imitate.

6. The Obedience of Heaven

Consider how the angels obey:

- They do not negotiate
- They do not delay
- They do not question
- They do not resist
- They do not bargain
- They do not complain

They obey because they see God as He is.

Their obedience flows from revelation.

If we saw God as clearly as the angels do, we would obey as quickly as they do.

Thus, the prayer “Thy will be done” is also a prayer for deeper revelation.

7. The Will of God Is Good, Acceptable, and Perfect

Paul writes that the will of God is:

- Good
- Acceptable
- Perfect

This means:

- God's will is always for our good
- God's will is always pleasing to Him
- God's will is always complete and flawless

We resist God's will only when we doubt His goodness.

To pray "Thy will be done" is to trust that the Father knows best.

8. The Will of God and the Death of Self

This petition is the crucifixion of the ego.

To pray "Thy will be done" is to say:

- Not my will
- Not my desires
- Not my ambitions
- Not my timing
- Not my plans
- Not my preferences

This is the prayer that kills pride, dethrones self, and enthrones Christ.

It is the prayer of Gethsemane:

"Not My will, but Thine, be done."

9. The Will of God in Suffering

Sometimes the will of God leads us into:

- Trials
- Hardships
- Loss
- Pain
- Waiting
- Uncertainty

But even then, His will is good.

Suffering is not the absence of God's will; it is often the instrument of God's will.

The Father uses suffering to:

- Purify
- Strengthen
- Refine
- Sanctify

- Deepen
- Transform

To pray “Thy will be done” is to trust God in the dark.

10. The Will of God in Guidance

God guides His people through:

- His Word
- His Spirit
- His providence
- His people
- His peace
- His wisdom

To pray “Thy will be done” is to ask for divine direction.

It is to say:

“Lead me, Father. I will follow.”

11. The Will of God in Holiness

God’s will is not primarily about circumstances; it is about character.

His will is that we be:

- Holy
- Pure
- Loving
- Humble
- Faithful
- Obedient

The will of God is not first about where we go, but who we become.

12. The Will of God in the World

This petition is not only personal; it is global.

To pray “Thy will be done in earth” is to pray for:

- Revival
- Reformation
- Justice

- Righteousness
- The downfall of evil
- The spread of truth
- The triumph of the Gospel
- The return of Christ

This is a missionary prayer.

It is a cry for the world to be brought under the rule of God.

13. The Will of God Will Be Perfectly Done in the Kingdom

There is coming a day when:

- Sin will be no more
- Satan will be bound
- Evil will be judged
- Creation will be renewed
- Christ will reign
- The saints will be glorified

In that day, God's will shall be done on earth as it is in heaven — perfectly, eternally, universally.

This petition looks forward to the Kingdom.

14. The Will of God Is the Joy of the Redeemed

The more we grow in grace, the more we desire God's will.

The mature believer does not merely accept God's will — he delights in it.

He says:

"I want what You want, Father.
Your will is my joy."

This is the freedom of the children of God.

15. Conclusion: The Alignment of Earth with Heaven

"Thy will be done in earth, as it is in heaven" is:

- The surrender of self
- The obedience of faith
- The imitation of angels

- The longing of the saints
- The mission of the Church
- The destiny of creation
- The prayer of the Son

It is the cry of a heart that has been conquered by grace.

It is the prayer that aligns earth with heaven —
and the believer with the Father.

CHAPTER SIX

"GIVE US THIS DAY OUR DAILY BREAD"

Dependence, Provision, Trust, and the Father's Faithfulness in the Present Moment

1. The First Human Petition

After three God-centered petitions —
Hallowed be Thy name,
Thy kingdom come,
Thy will be done —

Jesus turns our attention to the first request concerning our own needs:

"Give us this day our daily bread."

This is the turning point of the prayer.
It teaches us that God cares not only for His glory, His kingdom, and His will —
but also for our needs, our bodies, our sustenance, and our survival.

The God of heaven is also the God of bread.

2. Bread Represents All We Need to Live

In Scripture, "bread" is a symbol for:

- Food

- Shelter
- Clothing
- Health
- Strength
- Resources
- Work
- Provision

Bread is the basic necessity of life.
To ask for bread is to ask for everything required to live the life God has called us to live.

This petition is not about luxury — it is about necessity.
It is not about abundance — it is about sufficiency.

3. "Give" — The Posture of Dependence

The first word of the petition is **Give**.

This single word destroys:

- Pride
- Self-reliance
- Independence
- Arrogance
- The illusion of control

We do not say:

"I will earn my bread."
"I will secure my bread."
"I will guarantee my bread."

We say:

"Give."

This is the posture of a child before a Father.

4. "Us" — The Bread Is Communal

The prayer does not say "Give *me* my bread."
It says:

"Give *us* our bread."

This reminds us that:

- We are responsible for one another
- We are part of a community
- We cannot be indifferent to the needs of others
- We cannot hoard what God gives
- We cannot pray for ourselves alone

The Christian life is never selfish.
Even our requests for provision are communal.

5. "This Day" — The Bread Is Daily

Jesus does not teach us to pray for tomorrow's bread.
He teaches us to pray for **today's**.

This echoes the manna in the wilderness.
Israel was given:

- Enough for the day
- No more
- No less

If they tried to store it, it rotted.
God was teaching them daily dependence.

We are not to live on tomorrow's anxieties or yesterday's regrets.
We are to live on today's provision.

6. "Daily Bread" — The Bread of Necessity, Not Excess

The Greek word for "daily" (ἐπιούσιος) is rare and difficult to translate.
It carries the meaning of:

- Necessary
- Sufficient
- Enough for the day
- Bread that sustains life

This petition is not a request for wealth, luxury, or abundance.
It is a request for **enough**.

Enough strength.
Enough grace.
Enough provision.
Enough wisdom.
Enough for today.

God promises sufficiency, not extravagance.

7. Daily Bread and the Death of Anxiety

Jesus later says:

"Take no thought for tomorrow."

Why?

Because tomorrow's bread will be provided tomorrow.
Today's bread is enough for today.

Anxiety is often the result of trying to carry tomorrow's burdens with today's strength.

This petition teaches us to live one day at a time.

8. Daily Bread and the Dignity of Work

This petition does not encourage laziness.
It assumes labor.

God gives bread, but He often gives it through:

- Work
- Skill
- Effort
- Discipline
- Vocation
- Calling

Paul writes:

"If any would not work, neither should he eat."

God's provision does not eliminate human responsibility; it empowers it.

9. Daily Bread and the Father's Care

Jesus teaches that the Father:

- Feeds the birds
- Clothes the lilies
- Numbers our hairs
- Knows our needs
- Cares for our bodies

To pray for daily bread is to trust in the Father's care for the smallest details of our lives.

The God who governs galaxies also provides groceries.

10. Daily Bread and Spiritual Nourishment

Bread is not only physical.
It is also spiritual.

Jesus said:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Thus, daily bread includes:

- Daily Scripture
- Daily prayer
- Daily fellowship
- Daily obedience
- Daily grace

We need spiritual nourishment as much as physical nourishment.

11. Christ Himself Is the Bread of Life

Jesus declared:

"I am the bread of life."

This means:

- He sustains
- He satisfies
- He strengthens
- He nourishes
- He gives life

To pray for daily bread is ultimately to pray for Christ Himself.

We need Him daily.
We feed on Him daily.
We depend on Him daily.

12. Daily Bread and Contentment

This petition teaches us to be content with:

- What we have

- What God provides
- What God withholds
- What God gives today

Contentment is not having everything we want.
It is trusting God with everything we need.

Daily bread is enough.

13. Daily Bread and Generosity

If God gives us bread, we are to share it.

Daily bread is not meant to be hoarded.
It is meant to be distributed.

We pray:

“Give us our bread.”

Not:

“Give me my bread.”

This petition calls us to:

- Charity
- Hospitality
- Compassion
- Generosity

We become the means by which God answers this prayer for others.

14. Daily Bread and Gratitude

Every meal is a gift.
Every breath is a gift.
Every day is a gift.

To pray for daily bread is to cultivate gratitude.

We thank God:

- For the food on our table
- For the strength in our bodies
- For the roof over our heads
- For the work of our hands

- For the grace that sustains us

Gratitude is the natural response to daily provision.

15. Daily Bread and the Simplicity of Faith

This petition simplifies life.

We do not need to know:

- The future
- The outcome
- The plan
- The details

We need only to trust the Father for today.

Faith lives in the present.
Grace is given in the present.
Bread is provided in the present.

16. Conclusion: The Father Who Provides

“Give us this day our daily bread” is:

- The prayer of dependence
- The prayer of trust
- The prayer of simplicity
- The prayer of contentment
- The prayer of community
- The prayer of gratitude
- The prayer of faith

It is the cry of a child to a Father who delights to provide.

It is the prayer of the Son —
teaching us to trust the Father one day at a time.

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CHAPTER SEVEN

“AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS”

The Lifeblood of the Christian Life, the Freedom of Mercy, and the Imitation of the Father’s Forgiving Heart

1. The First Petition for the Soul

After praying for daily bread — the provision of the body — Jesus turns to the deeper need of the soul:

“And forgive us our debts, as we forgive our debtors.”

This is the first spiritual petition in the prayer.
It deals with the greatest human need: **forgiveness**.

Bread sustains life.
Forgiveness restores life.

Without bread, the body dies.
Without forgiveness, the soul dies.

This petition is the heartbeat of the Gospel.

2. Sin Is a Debt We Cannot Pay

Jesus uses the word **debts** to describe sin.

Sin is not merely:

- A mistake
- A flaw
- A weakness
- A misjudgment

Sin is a **debt** — a moral obligation owed to God.

Every sin incurs:

- A legal debt
- A moral debt
- A spiritual debt
- A relational debt

This debt is infinite because it is owed to an infinite God.

We cannot repay it.
We cannot reduce it.
We cannot negotiate it.
We cannot escape it.

We can only be **forgiven**.

3. Forgiveness Is the Gift of the Father

Forgiveness is not earned.
It is not deserved.
It is not achieved.
It is not purchased by human effort.

Forgiveness is a **gift**.

It flows from:

- The Father's mercy
- The Son's sacrifice
- The Spirit's work

To pray "forgive us" is to come as a debtor before a gracious King.

It is to say:

"I cannot pay.
I cannot fix myself.
I cannot undo my sin.
Father, forgive me."

This is the humility of repentance.

4. Forgiveness Is Based on the Cross

God does not forgive by ignoring sin.
He forgives by **judging** sin — in Christ.

The cross is:

- The payment of our debt
- The satisfaction of divine justice
- The demonstration of divine love
- The foundation of divine forgiveness

We are forgiven because Christ bore our debt in His body on the tree.

Forgiveness is free to us —
but it was infinitely costly to Him.

5. Forgiveness Is Ongoing

Jesus teaches us to pray for forgiveness **daily**.

This means:

- We sin daily
- We need mercy daily
- We must repent daily
- We must return to the Father daily

Forgiveness is not a one-time event; it is a continual cleansing.

As John writes:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The Christian life is a life of continual repentance and continual mercy.

6. Forgiveness Restores Fellowship

Sin breaks fellowship with God.
Forgiveness restores it.

When we pray "forgive us," we are not asking to be re-saved —
we are asking to be restored.

Forgiveness:

- Renews intimacy
- Restores joy
- Rekindles love
- Revives prayer
- Reopens communion

Forgiveness is the doorway back into the Father's presence.

7. Forgiveness and the Fear of God

Forgiveness does not make us careless.
It makes us reverent.

David said:

“There is forgiveness with Thee, that Thou mayest be feared.”

Forgiveness produces:

- Awe
- Gratitude
- Humility
- Worship
- Obedience

The forgiven heart becomes the obedient heart.

8. “As We Forgive Our Debtors” — The Most Difficult Words in the Prayer

This is the only petition Jesus expands on after the prayer ends.

He says:

“If ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

These are sobering words.

They do not mean we earn forgiveness by forgiving others.
They mean that **unforgiveness is incompatible with grace**.

A forgiven person becomes a forgiving person.

9. Forgiveness Is the Mark of the Children of God

We forgive because:

- We have been forgiven
- We are like our Father
- We are filled with the Spirit
- We follow the Son
- We belong to the Kingdom

Unforgiveness is a denial of the Gospel.
Forgiveness is the fruit of the Gospel.

The forgiven forgive.

10. Forgiveness Is Not Optional

Jesus does not say:

“Forgive if you feel like it.”
“Forgive if the person deserves it.”
“Forgive if the offense was small.”
“Forgive if they apologize.”
“Forgive if they change.”

He says:

Forgive.

Forgiveness is not a suggestion; it is a command.

11. What Forgiveness Is — and Is Not

Forgiveness **is**:

- Releasing the debt
- Surrendering the right to revenge
- Letting go of bitterness
- Giving the offense to God
- Choosing mercy over judgment

Forgiveness is **not**:

- Forgetting
- Excusing
- Minimizing
- Trusting immediately
- Reconciling without repentance

Forgiveness is unilateral.
Reconciliation is bilateral.

We can forgive even when reconciliation is impossible.

12. Forgiveness and Emotional Healing

Forgiveness is not a feeling; it is a decision.

Feelings may follow slowly.
But forgiveness begins with obedience.

When we forgive:

- The heart begins to heal

- The mind begins to quiet
- The soul begins to rest
- The bitterness begins to dissolve

Forgiveness frees the forgiver.

13. Forgiveness and Spiritual Warfare

Unforgiveness is a foothold for the enemy.

Paul warns:

“Lest Satan should get an advantage of us.”

Bitterness:

- Corrupts
- Poisons
- Hardens
- Blinds
- Destroys

Forgiveness breaks the enemy’s hold.

It is spiritual warfare.

14. Forgiveness and the Cross

We forgive because Christ forgave us.

Paul writes:

“Forgiving one another, even as God for Christ’s sake hath forgiven you.”

The cross is:

- The reason we forgive
- The power to forgive
- The example of forgiveness

We forgive because we stand at the foot of the cross.

15. Forgiveness and the Kingdom

Forgiveness is the culture of the Kingdom.

In the Kingdom:

- Mercy triumphs over judgment
- Grace triumphs over wrath
- Love triumphs over hatred
- Forgiveness triumphs over revenge

To pray "Thy kingdom come" is to pray for a world shaped by forgiveness.

16. Forgiveness and the Father's Heart

The Father delights to forgive.

He is:

- Slow to anger
- Rich in mercy
- Abundant in lovingkindness
- Ready to pardon

When we forgive, we reflect His heart.

We become like our Father.

17. Conclusion: The Freedom of the Forgiven

"And forgive us our debts, as we forgive our debtors" is:

- The prayer of repentance
- The prayer of mercy
- The prayer of humility
- The prayer of freedom
- The prayer of transformation
- The prayer of the Kingdom
- The prayer of the Son

It is the cry of a heart that has been forgiven —
and therefore forgives.

CHAPTER EIGHT

"AND LEAD US NOT INTO TEMPTATION"

*(Or, as the meaning rightly conveys: **"Lead us AWAY from temptation."**)*
The Guidance of the Father, the Weakness of the Flesh, and the Path of Protection in a World of Spiritual Danger

1. The Petition of Guidance

After praying for forgiveness — the cleansing of past sin — Jesus teaches us to pray for protection from future sin:

"And lead us not into temptation."
Or in its true sense:
"Father, lead us *away* from temptation."

This is the prayer of a heart that knows its own weakness.
It is the cry of a soul that understands the danger of sin.
It is the humility of one who has been forgiven and now longs to walk in holiness.

Forgiveness looks backward.
Guidance looks forward.

This petition is the bridge between mercy received and holiness pursued.

2. God Does Not Tempt Anyone

James writes:

"God cannot be tempted with evil, neither tempteth He any man."

Therefore, this petition does **not** mean:

- "Father, do not entice me to sin."
- "Father, do not lure me into evil."

God never does that.

The meaning is deeper, wiser, and more pastoral.

3. The True Meaning: "Do Not Let Us Enter the Path of Temptation"

The Greek carries the sense of:

- "Do not bring us into testing beyond our strength."
- "Do not allow us to walk into situations where temptation overwhelms us."
- "Do not permit us to drift toward danger."
- "Lead us *away* from the places where we fall."

This is a prayer for **protection**, **guidance**, and **deliverance**.

It is the prayer of a child asking the Father:

“Keep me from the places where I am weak.”

4. Temptation Is a Reality of the Christian Life

Temptation is not a sign of spiritual failure.
It is a sign of spiritual warfare.

Every believer faces:

- Temptation from the flesh
- Temptation from the world
- Temptation from the devil

Temptation is not sin.
Yielding to it is.

Jesus Himself was tempted — yet without sin.

Thus, temptation is not a mark of weakness; it is a mark of humanity.

5. The Three Sources of Temptation

Scripture identifies three primary sources:

1. The Flesh

Our fallen nature pulls us toward:

- Pride
- Lust
- Anger
- Greed
- Selfishness
- Rebellion

2. The World

The world system pressures us toward:

- Conformity
- Compromise
- Materialism
- Pleasure
- Status
- Idolatry

3. The Devil

The enemy seeks to:

- Deceive
- Accuse
- Entice
- Distract
- Destroy

To pray “lead us AWAY from temptation” is to ask for protection from all three.

6. The Weakness of the Flesh

Jesus said:

“The spirit indeed is willing, but the flesh is weak.”

This petition is the confession of that weakness.

It is to say:

“Father, I am not as strong as I think.
Keep me from the places where I fall.”

This is humility.
This is wisdom.
This is spiritual maturity.

The proud walk into temptation.
The humble pray to be kept from it.

7. The Subtlety of Temptation

Temptation rarely appears as obvious evil.
It often comes disguised as:

- Something harmless
- Something reasonable
- Something desirable
- Something justified
- Something small

Temptation is subtle because the enemy is subtle.

Thus, we pray:

“Father, guide my steps.
Do not let me wander into danger.”

8. The Father's Guidance Is Protective

To pray "lead us AWAY from temptation" is to ask the Father to:

- Order our steps
- Direct our paths
- Close dangerous doors
- Open righteous doors
- Remove harmful influences
- Expose hidden traps
- Strengthen our discernment

This is a prayer for divine shepherding.

The Father leads His children away from danger.

9. The Father Sometimes Leads Us *Through* Testing

Scripture distinguishes between:

- **Temptation** (enticement to sin)
- **Testing** (opportunity to grow)

God never tempts us to sin.
But He does allow testing to refine us.

Abraham was tested.
Israel was tested.
Job was tested.
Jesus was tested.

Testing strengthens faith.
Temptation seeks to destroy it.

This petition asks God to protect us from the latter.

10. The Danger of Overconfidence

Peter said:

"Though all men shall be offended because of Thee, yet will I never be offended."

Hours later, he denied Christ three times.

Overconfidence leads to:

- Carelessness
- Prayerlessness
- Exposure
- Failure

This petition is the antidote to pride.

It is to say:

"Father, I am capable of falling.
Keep me from myself."

11. The Necessity of Watchfulness

Jesus told His disciples:

"Watch and pray, that ye enter not into temptation."

Watchfulness is:

- Awareness
- Discernment
- Sobriety
- Vigilance
- Spiritual alertness

Prayer without watchfulness is naïve.
Watchfulness without prayer is powerless.

This petition unites both.

12. The Role of the Holy Spirit

The Spirit:

- Warns
- Convicts
- Guides
- Guards
- Strengthens
- Illuminates

He leads us away from temptation and toward righteousness.

To pray "lead us AWAY from temptation" is to ask for the Spirit's active guidance.

13. The Role of Scripture

David said:

"Thy word have I hid in mine heart, that I might not sin against Thee."

Scripture:

- Exposes lies
- Reveals truth
- Strengthens faith
- Guards the mind
- Directs the path

The Word is a shield against temptation.

14. The Role of Community

We are not meant to fight temptation alone.

God gives us:

- Brothers
- Sisters
- Pastors
- Mentors
- Accountability
- Fellowship

Isolation is dangerous.
Community is protective.

This petition is communal:
"Lead *us* away from temptation."

15. The Role of Boundaries

Wisdom sets boundaries.

We avoid:

- Places that tempt us
- People who corrupt us
- Situations that weaken us
- Patterns that entangle us
- Habits that enslave us

This petition is a prayer for wise boundaries.

16. The Promise of Escape

Paul writes:

"God is faithful, who will not suffer you to be tempted above that ye are able… but will with the temptation also make a way to escape."

This petition is a prayer for that escape.

It is to say:

"Father, show me the way out."

God always provides one.

17. The Example of Christ

Jesus prayed:

"Lead us not into temptation."

And He lived it.

He avoided:

- The crowds when they sought to make Him king
- The Pharisees when they sought to trap Him
- The wilderness temptations by quoting Scripture
- The cross until the appointed hour

Christ walked in perfect obedience —
and teaches us to pray for the same.

18. Conclusion: The Prayer of the Weak Who Trust the Strong

"Lead us AWAY from temptation" is:

- The prayer of humility
- The prayer of dependence
- The prayer of wisdom
- The prayer of vigilance
- The prayer of protection
- The prayer of holiness

- The prayer of the Spirit
- The prayer of the Son

It is the cry of a heart that knows its weakness —
and trusts the Father's strength.

CHAPTER NINE

"BUT DELIVER US FROM EVIL"

The Cry for Rescue, the Reality of Spiritual Warfare, and the Triumph of the Father's Power Over Darkness

1. The Most Urgent Petition of the Prayer

After asking the Father to lead us **away** from temptation, Jesus teaches us to pray the next and even more urgent request:

"But deliver us from evil."

This is the cry of a soul that knows:

- Evil is real
- The enemy is real
- The danger is real
- Our weakness is real
- God's power is real

This petition is not poetic.
It is not symbolic.
It is not theoretical.

It is a **battle cry**.

It is the prayer of a soldier in a war —
a war that is invisible, relentless, and spiritual.

2. "But" — The Turning Point of the Prayer

The word **"But"** signals a contrast.

We pray:

- "Lead us away from temptation" — keep us from entering danger
- "But deliver us from evil" — rescue us when danger comes

This is the realism of Christian prayer.

We do not pray for a life without conflict.
We pray for victory in the conflict.

We do not pray for a world without evil.
We pray for deliverance from evil.

3. What Is "Evil"?

The Greek phrase can mean:

- Evil in general
- Evil deeds
- Evil circumstances
- Evil influences
- Evil systems
- Evil people
- **The Evil One** (Satan)

Most scholars agree Jesus intentionally includes **both**:

- Evil as a force
- The Evil One as a person

This petition is comprehensive.
It covers every form of darkness.

4. Evil Is Not an Idea — It Is a Reality

Scripture teaches that evil is:

- Personal
- Active
- Intelligent
- Aggressive
- Deceptive
- Destructive

Evil is not a myth.
It is not a metaphor.
It is not a psychological construct.

It is a **kingdom** — the kingdom of darkness.

And it has a ruler.

5. The Evil One Is Real

Satan is not:

- A symbol
- A myth
- A metaphor
- A psychological projection

He is a fallen angel, a real being, a spiritual adversary.

Scripture calls him:

- The tempter
- The accuser
- The deceiver
- The adversary
- The prince of this world
- The god of this age
- The father of lies

To deny his existence is to deny Scripture.
To ignore his activity is to walk blindly into danger.

6. The Evil One Has a Strategy

Satan's tactics include:

- **Deception** — twisting truth
- **Accusation** — condemning the conscience
- **Temptation** — enticing the flesh
- **Distraction** — diverting the heart
- **Division** — fracturing relationships
- **Oppression** — burdening the soul
- **Fear** — paralyzing faith
- **Pride** — inflating the ego

He studies our weaknesses.
He exploits our vulnerabilities.
He attacks our identity.
He opposes our calling.

This petition is a cry for protection from a real enemy.

7. The Evil One Attacks the Mind

Most spiritual warfare happens in the mind.

He attacks through:

- Lies
- Doubts
- Fears
- Accusations
- Confusion
- Condemnation
- Discouragement

This is why Paul says:

“Take every thought captive.”

The battlefield is internal.

8. The Evil One Attacks the Heart

He seeks to corrupt:

- Love
- Joy
- Peace
- Purity
- Humility
- Faith

He wants to:

- Harden the heart
- Poison the affections
- Twist desires
- Inflame passions
- Nurture bitterness

This petition is a cry for purity.

9. The Evil One Attacks the Body

Scripture shows that Satan can:

- Afflict
- Oppress
- Weaken
- Harass

Not all sickness is demonic —
but some is.

This petition is a cry for protection of body and soul.

10. The Evil One Attacks the Church

He seeks to:

- Divide
- Distract
- Corrupt
- Discourage
- Deceive
- Destroy

He hates unity.
He hates holiness.
He hates truth.
He hates the Gospel.

This petition is a cry for the protection of the Church.

11. The Evil One Attacks the Family

He attacks:

- Marriages
- Children
- Parents
- Relationships
- Generations

He seeks to fracture what God has joined.

This petition is a cry for the protection of the home.

12. The Evil One Attacks the Calling

He tries to:

- Derail
- Distract
- Delay
- Discourage
- Destroy

the work God has given us to do.

This petition is a cry for perseverance.

13. The Father Is Our Deliverer

The word **deliver** means:

- Rescue
- Snatch away
- Pull out
- Save from danger
- Bring to safety

It is a dramatic word —
a word of power, urgency, and intervention.

We do not deliver ourselves.
The Father delivers us.

He is:

- Our refuge
- Our fortress
- Our shield
- Our strong tower
- Our defender
- Our rescuer

This petition is a cry for the Father's mighty hand.

14. Deliverance Is Both Immediate and Ongoing

God delivers us:

- From sin
- From deception
- From danger
- From bondage
- From fear
- From darkness
- From the enemy

Deliverance is not a one-time event.
It is a continual work of the Father.

We pray this daily because the battle is daily.

15. Deliverance Is Through the Son

Christ came to:

- Destroy the works of the devil
- Bind the strong man
- Plunder his house
- Set captives free
- Break chains
- Crush the serpent's head

The cross is the victory.
The resurrection is the triumph.
The ascension is the enthronement.

We pray for deliverance through the One who has already won.

16. Deliverance Is by the Spirit

The Spirit:

- Strengthens
- Guards
- Illuminates
- Empowers
- Protects
- Intercedes

He is the Spirit of truth —
and truth destroys deception.

He is the Spirit of holiness —
and holiness destroys temptation.

He is the Spirit of power —
and power destroys the works of darkness.

17. Deliverance Is Through the Word

Jesus defeated Satan in the wilderness by quoting Scripture.

The Word:

- Exposes lies
- Reveals truth
- Strengthens faith

- Guards the mind
- Cuts the enemy
- Drives back darkness

The Word is a sword —
and deliverance is a battle.

18. Deliverance Is Through Prayer

Prayer:

- Breaks chains
- Shatters strongholds
- Opens heaven
- Closes hell
- Summons angels
- Drives out demons
- Strengthens the weak
- Protects the vulnerable

Prayer is warfare.

This petition is a weapon.

19. Deliverance Is Through Community

We are not meant to fight alone.

God gives us:

- Brothers
- Sisters
- Pastors
- Intercessors
- Elders
- Friends

Isolation is dangerous.
Community is protective.

This petition is communal:

"Deliver *us* from evil."

20. Deliverance Is the Destiny of the Saints

There is coming a day when:

- Evil will be no more
- Satan will be cast into the lake of fire
- Sin will be destroyed
- Death will be defeated
- Darkness will vanish
- The curse will be lifted
- Creation will be restored

This petition looks forward to the final deliverance.

The Kingdom will come.
The King will reign.
The saints will be free forever.

21. Conclusion: The Cry of the Redeemed

"But deliver us from evil" is:

- The prayer of the weak
- The prayer of the humble
- The prayer of the watchful
- The prayer of the warrior
- The prayer of the Church
- The prayer of the Spirit
- The prayer of the Son

It is the cry of a heart that knows the battle —
and trusts the Father for victory.

CHAPTER TEN

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN."

The Doxology of Triumph, the Sovereignty of the Father, and the Eternal Praise of the Son

1. The Prayer Ends Where It Began — With God

The Lord's Prayer begins with God:

- **Our Father**
- **Which art in heaven**

- **Hallowed be Thy name**

And it ends with God:

- **Thine is the kingdom**
- **Thine is the power**
- **Thine is the glory**

This is not accidental.
It is divine design.

Prayer begins with God's greatness and ends with God's greatness.
It begins with worship and ends with worship.
It begins with the Father's name and ends with the Father's glory.

The prayer is a circle of praise.

2. The Doxology Is the Song of the Redeemed

A *doxology* is a declaration of praise.
It is the overflow of a heart that has seen God's majesty.

This doxology is:

- The anthem of the Church
- The song of the saints
- The cry of the angels
- The declaration of the Kingdom
- The conclusion of the prayer
- The beginning of worship

It is the triumphant shout of faith.

3. "For Thine Is the Kingdom" — The Father Reigns

The first declaration is about **sovereignty**:

"For Thine is the kingdom."

This means:

- God rules
- God reigns
- God governs
- God directs
- God commands
- God is King

The kingdom does not belong to:

- Satan
- The world
- Governments
- Nations
- Powers
- Principalities

The kingdom belongs to the Father.

He is the rightful King.
He is the eternal King.
He is the only King.

This is the foundation of all prayer.

4. The Kingdom Is God's by Right

The kingdom is God's because:

- He created all things
- He sustains all things
- He owns all things
- He judges all things
- He redeems all things

The universe is not a democracy.
It is a monarchy — ruled by the Father.

To pray this is to confess:

"Father, You alone are King."

5. The Kingdom Is God's by Redemption

The Father not only created the world —
He redeemed it through the Son.

Christ purchased:

- A people
- A kingdom
- A future
- A new creation

The kingdom belongs to God because it was bought with the blood of Christ.

6. The Kingdom Is God's by Triumph

At the cross:

- Satan was defeated
- Sin was conquered
- Death was destroyed
- Hell was plundered
- The grave was broken
- The curse was reversed

The kingdom belongs to God because He has triumphed over all His enemies.

7. "And the Power" — The Father Is Omnipotent

The second declaration is about **power**:

"And the power."

This means:

- God is able
- God is mighty
- God is sovereign
- God is unstoppable
- God is omnipotent

His power is:

- Unlimited
- Unchanging
- Unrivaled
- Unquestionable
- Eternal

There is no power like His.

8. God's Power Is Creative

He spoke — and the universe existed.
He commanded — and light appeared.
He willed — and life began.

Creation is the theater of His power.

9. God's Power Is Redemptive

He saves:

- The lost
- The broken
- The sinful
- The weak
- The hopeless

Salvation is not human effort.
It is divine power.

Paul writes:

"The gospel… is the power of God unto salvation."

10. God's Power Is Protective

He guards:

- His people
- His Church
- His purposes
- His promises

No weapon formed against us shall prosper.
No enemy can snatch us from His hand.

His power is our refuge.

11. God's Power Is Transformative

He changes:

- Hearts
- Minds
- Lives
- Families
- Nations

The power that raised Christ from the dead works in us.

This is resurrection power.

12. "And the Glory" — The Father Is Majestic

The third declaration is about **glory**:

“And the glory.”

Glory is:

- The radiance of God’s holiness
- The beauty of His character
- The weight of His majesty
- The splendor of His presence
- The brilliance of His being

Glory is who God is.

13. God’s Glory Is the Purpose of All Things

Everything exists:

- For His glory
- Through His glory
- To His glory

Creation declares His glory.
Redemption reveals His glory.
The Church reflects His glory.
The Kingdom displays His glory.
Eternity celebrates His glory.

This is the meaning of life.

14. God’s Glory Is the Goal of Prayer

We pray:

- For His name
- For His kingdom
- For His will
- For His glory

Prayer is not about getting our way.
It is about glorifying God.

The doxology brings us back to the purpose of prayer.

15. “For Ever” — The Eternity of God’s Reign

The kingdom, the power, and the glory are not temporary.

They are:

- Eternal
- Unchanging
- Unshakeable
- Indestructible
- Everlasting

God's reign has no end.
God's power has no limit.
God's glory has no boundary.

This is the hope of the saints.

16. The Doxology Is the Victory Cry of the Church

This doxology is the Church's anthem.

It proclaims:

- God reigns
- God rules
- God wins

It is the shout of victory before the battle ends.
It is the declaration of triumph before the final trumpet sounds.

It is faith singing in the face of darkness.

17. The Doxology Is the Song of Heaven

In Revelation, the saints and angels cry:

"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne."

Heaven sings the doxology eternally.

When we pray it, we join the worship of heaven.

18. The Doxology Is the Prayer of the Son

Jesus lived this doxology.

His life declared:

- The Father's kingdom

- The Father's power
- The Father's glory

He taught us to pray what He lived.

This doxology is the Son's praise of the Father.

19. "Amen" — The Seal of Faith

"Amen" means:

- Truly
- Certainly
- So be it
- It is done
- It is established

It is the seal of faith.
It is the signature of trust.
It is the affirmation of the heart.

When we say "Amen," we are saying:

"Father, I believe this.
Father, I trust this.
Father, I rest in this."

20. Conclusion: The Prayer That Becomes Worship

"For Thine is the kingdom, and the power, and the glory, for ever. Amen." is:

- The conclusion of the prayer
- The climax of the prayer
- The crown of the prayer
- The worship of the prayer
- The victory of the prayer
- The eternity of the prayer

It is the prayer of the Son —
leading the children of God into eternal praise.

BACK MATTER

BENEDICTION

May the Lord bless you and keep you.
May His face shine upon you and give you peace.
May His Word dwell richly in your heart.
May His Spirit guide your steps away from temptation and into holiness.
May His mercy cover your past, His grace sustain your present, and His glory draw you toward your future.
May you know the Father's love, the Son's fellowship, and the Spirit's power.

And may your life become a living prayer:
"For Thine is the kingdom, and the power, and the glory, for ever. Amen."

ABOUT THE AUTHOR

Jim Giatas is a Christian author, musician, and songwriter from Fredonia, New York. His work reflects a lifelong love for Scripture, a deep commitment to Orthodox Christian faith, and a desire to help believers grow in prayer, holiness, and intimacy with God.

He is the author of *An Orthodox Journey* and *Soon and Very Soon – The Blessed Hope*, and his music — including original songs such as *If You Imagine* — can be found at **jimgiatas.com**.

Jim's writing is marked by clarity, reverence, and a pastoral heart.
His goal is simple: to point people to Jesus Christ and to the transforming power of God's Word.

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